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W. G. E. CUNNYNGHAM, D.D.

# THE FOREIGN MISSIONARY AND HIS WORK.

# BY W. G. E. CUNNYNGHAM,

Nine Years a Missionary in China.

# WITH AN INTRODUCTION BY WALTER R. LAMBUTH.

Senior Missionary Secretary, M. E. Church, South.



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## Dedication.

TO MY ESTEEMED FRIEND AND BROTHER, THE
Rev. Jouing J. Allen, D. D., L.L. D.,
FORTY YEARS MISSIONARY TO THE CHINESE,
THIS LITTLE VOLUME
IS AFFECTIONATELY INSCRIBED BY
THE AUTHOR.

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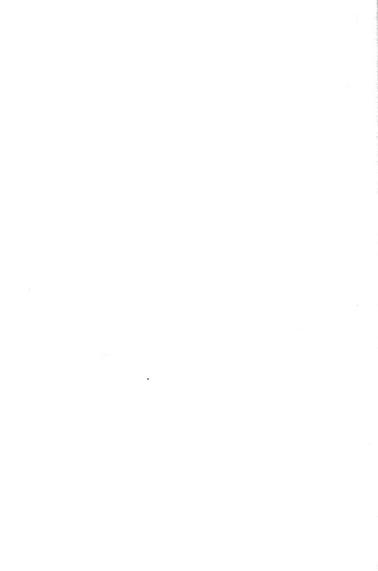
#### PREFATORY.

The following pages have been prepared with the hope that the suggestions they contain may be helpful to some Christian young men and young women who are preparing themselves for foreign mission work. The reader will observe that the treatment of the subject is not denominational, but general, embracing such matters as are common to all Protestant missionary operations. The treatise is elementary and preparatory in character, and intended not so much for those already at work as for those in preparation for the foreign field. The suggestions I have ventured to make are the result of nine years' experience as a missionary in China, and twenty-nine years' connection with a mission board at home.

Will the Christian reader please ask God's blessing upon this little book?

W. G. E. C.

Nashville, Tenn., May 1, 1899.



#### INTRODUCTION.

BY REV. WALTER R. LAMBUTH, Senior Missionary Secretary of the M. E. Church, South.

The conversion of the world is a conquest which makes the highest claims upon faith and demands the noblest qualities of leadership. The author of this book was for years a foreign missionary, a superintendent of missionary work, a member of the Board of Missions, and the leader of the great Sunday school movement of the Methodist Episcopal Church, South. In devotion, in faith, in ripe personal experience, and in his unstinted service to the cause of missions he is eminently qualified to counsel those who are in preparation for the foreign field.

In a survey of the religious condition of the world we are confronted by heathenism massed, compacted, intrenched. It is only by sounding its depths that we can fully realize the necessity for the gospel. Among a heathen people we find sin organized, that it propagates itself, is aggressive, and must be overcome by the truth incarnated in some man or woman. It is not the going of the missionary with the salt of Christianity in his hand or even in his heart, he is himself

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that salt. His life which is hid with Christ in God is the savor of life unto life, as he walks in the midst of moral decomposition and spiritual death. Once realize that the heathen are Christless, and the sense of their utter need is forced upon us. This sense can be exceeded only by our obligation to carry the Christ and his evangel to those who are lost.

In speaking of the heathen world and its ten hundred millions of unsaved souls, Bishop Thoburn writes: "It is not that they have never heard of His name, that they have never felt the influence of what we call Christianity, that they have never been brought into contact with Christian institutions or Christian civilization; but that Christ is not personally known to them, is not among them in the sense in which he promised to be with his people for evermore, and that they are deprived of all the unspeakable privileges which those who enjoy personal fellowship with him so freely receive."

It has been divinely ordered that men and not angels should be put in trust with the gospel. If it is man's greatest mission to impart a personal knowledge of Jesus to others, it is fundamental that he himself should know Jesus. This lies at the basis of all preparation. Without it there can be neither a sense of personal obligation nor sustained effort. The taproot of conviction is here, and the fruit of discipleship grows only out of this knowledge of

Christ and our fellowship with him. Given this conscious relationship, and the missionary will have the faith that knows no defeat, the hope that "is as bright as the promises of God," and that passion for souls which constrained the great Moravian leader to cry out: "That land shall henceforth be my country which most needs the gospel!"

Preaching is preëminently the means of propagating the gospel. It stands first and must always be given the right of way, but we can no more place arbitrary limitations upon the methods of the Spirit of God than we can upon his power. His methods of operation are as diverse as the individuality of the agents employed. The supreme aim of the missionary is to deposit saving truth with the greatest swiftness and effectiveness in the hearts of the greatest number of people. Pulpit ministrations, especially among an Oriental people, may sometimes be laid aside for personal work, for didactic instruction, or for medical relief. After all, this is preaching as Christ preached, and ministering as the great apostle ministered.

We have reached a point in missionary work where we must revert to apostolic sources of power, if not to apostolic methods. The gospel is a message of love. "It must come to the missionary from a heavenly source, and take hold upon him with the charm of a divine novelty. It must be so fresh, so vivid, so

original to his own heart that he cannot help wanting to tell it to the world." Philology has recently united with history in pointing out the solidarity of the human race, and the spirit of altruism reaffirms the assertion of the apostle Paul, that all nations of men are made of one blood. In a higher spirit than the altruistic—that of the fullness of the gospel—we can declare in Christ the common brotherhood of man, and in terms of a universal atonement commend all men to the love of our Father.

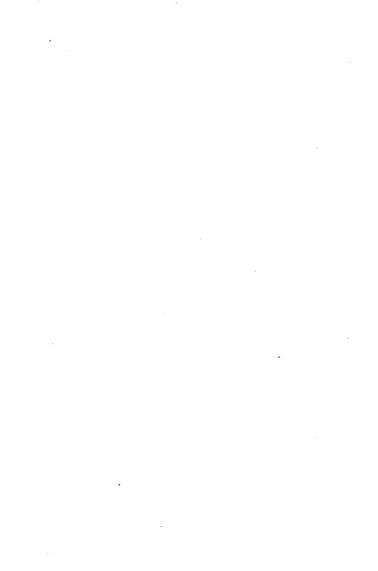
Given the divine initiative, and missionaries will seek and find the highest qualification for service; the church they organize will not be an ecclesiastical shell, but a living organism; their creation and training of a native agency will be an adaptation to the needs and genius of the people; and the principles and policy of self-support will work out into a self-respecting and self-propagating church which will in turn carry the gospel into fields hitherto unreached.

The discussion of the subject-matter of this book comes at a time when it is most needed. Hundreds of young men and young women are offering for service in the foreign field. The prayer, "Lord, what wouldst thou have me to do?" is a prayer for light. In an age when the opportunity for pressing the work of worldwide evangelization is of God, it is well to remind ourselves of the Master's words: "Abide in me, and I in you" His abiding presence illuminates the work-

man, while his promise to abide unto the end gives assurance of a completed work.

"Ah no, thou life of the heart,
Never shalt thou depart!
Not till the leaven of God
Shall lighten each human clod;
Not till the world shall climb
To thy height serene, sublime,
Shall the Christ who enters our door
Pass to return no more."

Nashville, Tenn., May, 1899.



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## The Foreign Missionary and His Work.

### CHAPTER I.

The Religious Condition of the World.

\*\*CHRISTENDOM.\*\*

The latest and most reliable statistics show that the present population of the world is about fifteen hundred millions, divided religiously as follows: Christians, 500,000,000; Jews, 8,000,000; Mohammedans, 180,000,000; pagans and heathens, 812,000,000; or, if we divide the world's population into Christian and non-Christian, the figures stand thus: Christians, 500,000,000; non-Christians, 1,000,000,000. This gives Christendom one-third of the human race, leaving two-thirds who have no knowledge of Jesus Christ, or who reject him as the Saviour of the world.<sup>1</sup>

Among those classed as Christians there are sects and denominations which we do not re-

<sup>1&</sup>quot;Short History of Missions," Edinburgh, 1894.

gard as orthodox in creed or practice. If we eliminate these, it reduces the number of those whom we may regard as sound Bible Christians to comparatively a "little flock." The Lord of all only knows who and where his people are. We know that they are numerically inferior to their enemies; but in moral power, and in all that distinguishes the higher civilization of the world, they are vastly superior. The gospel has made Christendom what it is: "the light and glory of the world." Sin has made heathendom what it is: "the land of darkness, and the shadow of death."

The scope of the foreign mission field embraces all outside of evangelical Christendom, or 1,000,000,000 of the human race. What a vast field is this for Christian enterprise! We cannot believe that the present moral and religious condition of the world is the result of any divine purpose, as if God did not desire the salvation of all men. He who gave his only-begotten Son to die for our guilty race cannot look with indifference upon the wretched moral condition of the millions of the heathen world. He loves all men, and has done all that infinite

love and wisdom could devise for their salvation. When the dying Son of God said upon the cross, "It is finished," his part of the work of redemption was complete; and after he came up from the grave, just before he ascended to his mediatorial throne in the heavens, he sent his heralds into all the world with the gracious invitation: "Come, for all things are now ready." The Holy Spirit has been given to "reprove the world of sin, and of righteousness, and of judgment," and he has performed the functions of his divine office faithfully. then, has the world not been converted to Christ? Who is to blame for the failure? Who but the Church? Has she not acted the part of a "slothful servant?"1

If the Church had maintained her apostolic zeal and activity; if the spirit of aggressive enterprise which characterized her early days had continued to animate her, all the glorious promises and prophesies of God's Word concerning the triumphs of the gospel in the earth would have long ago passed into history, and a year of jubilee celebrating the conversion of the last

pagan nation would have marked a grand epoch in the world's chronology. We should now read with glowing hearts of the day when Asia was declared a Christian continent, when the last degraded tribe of Africa took its place among the people of God, and when all the kingdoms of the world united in crowning Jesus "Lord of all."

But alas! "the aggressive enterprise of the Church gave place too soon to local and secular influences." The great command, "Go ye into all the world, and preach the gospel to every creature," was neglected; ambitious alliances with the world, and internal dissensions and strifes, corrupted its piety, and paralyzed its energies; the missionary spirit, which had dominated the early Christians, began to decline, and with this decline came a loss of moral power, then decay and spiritual death followed, until the light that was in the Church became darkness; and how great was that darkness, known in history as the "midnight of the world!"

There were, however, even in this gloomy

<sup>1&</sup>quot; Great Commission."

period of Church history, "a few names who had not defiled their garments," and who strove to keep alive at least the name of true religion. Burder says, "the missionaries formed the only glory of these wretched times." "It is true the name of Christianity was widening its territory; but the Church and, as a consequence, the civilization of the age were rapidly going back into barbarism. "The night had reached its meridian." Darkness covered the land and gross darkness the people."

But God never forgets nor forsakes the cause of righteousness in the earth. The morning light of the Reformation began to dawn upon the nations of Europe. Luther and his associates appeared at the critical moment, and by their evangelical labors restored the Bible and a lost Christianity to the world. The Reformation did not, however, restore the lost spirituality of the Church or its aggressive missionary enterprise. It was an ecclesiastical and theological reform, rather than an evangelical revival. It did not awaken the spirit that prompted the early Christians to go "everywhere preaching the word." The masses of the

heathen world were left to perish. It is true a few missionaries were sent out to South America, Lapland, Ceylon, and to the American Indians, but there was no general movement of the Church toward the heathen world for nearly two centuries after Luther's death.

The first Protestant missionary society was organized in the beginning of the eighteenth century or near the close of the seventeenth century. This introduced a new era in the history of missions, the era of "societies," and has done much to cultivate a missionary spirit in the Protestant Churches of Christendom.

"Wesleyan Methodism, being strictly missionary in character, extended its operations to the West Indies in 1786. The Baptist Missionary Society was organized in 1792; the London Missionary Society, 1795. The American Board of Foreign Missions began operations in 1810. The Methodist Episcopal Church organized a foreign missionary society in 1819. The American Presbyterian Board of Missions came into existence in 1831. It is not the purpose of the

<sup>1</sup> Stevens' " History of Methodism."

<sup>2&</sup>quot; Great Commission."

writer to follow, in this connection, the historical development of Christian missions, but to give a brief sketch and summary of what has been done through their agency; or, in other words, to present in outline the social, political, moral, and religious condition of that portion of the human race which we call Christian. The limits assigned to this subject forbid anything more than a brief summary of the gross results of what the gospel has done for the world, or that part of the world immediately or indirectly under its influence.

1. Christians rule the world politically.¹ Christians rule the world. Geographically they control two-thirds of the land surface of the globe, and all the highways of the seas. More than one-half of the human race is governed by Christian rulers. There are more Mohammedans under the scepter of Queen Victoria than under the Sultan of Turkey, and more pagans than under any other ruler except the Emperor of China. Her subjects in India, Ceylon, Hongkong, Aden, Africa, etc., number 200,000,000.

<sup>&</sup>lt;sup>1</sup> In this general exhibit all Christians (Protestants, Catholics, etc.) are classed together. See "Universal Geography;" "Commercial Register."

Add to these the French possessions in Armenia and Africa and Russian possessions in Siberia. These millions added to the 500,000,000 of Christians make more than one-half of mankind. Another fact to be taken into the account is that, while the countries under Mohammedan and pagan rule are nearly filled to their utmost capacity, and their populations decreasing, the territory and population of Christian countries are annually increasing. The United States and Great Britain have one hundred missionary societies in the Protestant Churches, employing about nine thousand foreign missionaries, at an expense of nearly eleven million dollars annual-They are thus constantly increasing the area of their influence as Christian nations.1

2. Christian nations command the great armies and navies of the world. They can dictate terms of war or peace to the other nations, if they choose to unite their great military powers. While we do not class war with the evangelical agencies for the conversion of the heathen world, we must admit that it has done much to prepare the way of access to many heathen lands, such

<sup>1&</sup>quot; Religions of the World."

as China, Japan, India, and Africa, which the missionaries could not have entered; or, if by any means they could have entered, they could not have remained without military protection. God has overruled the counsels of kings and senates, and thus "made the wrath of man to praise him." Even cruel war has been made to serve the benevolent purposes of divine Providence. God has placed the military power of the world in the hands of Christian nations for a purpose.

- 3. The wealth of the world is owned by Christians. "The earth is the Lord's and the fullness thereof: the world and they that dwell therein." Christians not only conduct the financial affairs of the world, but they own its silver and gold, control its commerce, and regulate its exchange. The great gold-producing districts of the present are the property of Christian nations. They also own the manufactories and labor-saving machinery of the world.
- 4. The thinking productive intellect of the world is Christian. The great schools and colleges, and general machinery of education, are under the management and ownership of Christians. The poetry, history, and philosophy worthy of

the name are all the product of Christian intellect. Geography, mineralogy, natural philosophy, chemistry, with all their kindred branches, belong exclusively to Christendom. The mental scepter of the world is in Christian hands. The press, the telegraph that bears on its wings of fire the active thought of a busy race, and the steam that drives the machinery and performs the manual labor of the civilized world are the servants of Christian nations.

5. Christianity is the only true religion in the world and must ultimately triumph over all forms of religious error. Truth is immortal, "the eternal years of God are hers." She cannot therefore perish. It is the only spiritual religion: the only one that deals directly with man's spirit; the only one that has provided an adequate atonement for sin, and that has power to renew our sinful nature, making "us new creatures in Christ Jesus"—"transforming the sinner into the saint;" giving him moral ability to keep God's holy law—to live a pure and useful life in a sinful world, and the only religion that can fit man for the "inheritance of the saints in light." All that we enjoy in this life, and all

we hope for in the life to come, we owe to the blessed gospel of the Son of God. If all it has done and is doing for the world were written, "I suppose that even the world itself could not contain the books that should be written." (John xxi. 25.)

Should Christian missions increase in number and efficiency during the next century, relatively, as they have done during the last hundred years, the last pagan nation will have been converted, and Jesus "crowned Lord of all."

There are at present 13,432 mission stations where the gospel is preached and taught in schools; 7,800 organized native churches in the foreign field; 4,500 ordained native preachers; about 7,000 Sunday schools, with 1,100,768 pupils, and a native Church membership of 900,000.

<sup>1&</sup>quot; Short History of Missions."

### CHAPTER II.

The Religious Condition of the World (Continued).

#### HEATHENDOM.

In the preceding chapter I have endeavored to give a summary view of the present condition of the Christian world. It is my purpose in this chapter to present a brief description of the heathen world. The sketch must necessarily be very imperfect, but it may serve to give the reader some idea of the moral, social, and religious condition of the millions embraced in the vast field of missionary effort. The first chapter shows, in outline, what has been done by the gospel for the elevation and salvation of mankind; this present chapter furnishes a brief view of what remains to be done.

The moral condition of the heathen is deplorable beyond conception. Human language is utterly inadequate to portray the abominations which characterize their civil, social, and reli-

gious life. They are "full of all unrighteousness and uncleanness." Social life is poisoned in its very fountains, and sends forth only a stream of iniquity. Paul's portraiture of the heathen in his day is true of the heathen nations of to-day.1 "They changed the truth of God into a lie, and worshiped and served the creature more than the Creator;" and "because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts. For this cause he gave them up to vile affections." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wiekedness, covetousness, ma-

<sup>&</sup>lt;sup>1</sup>See Romans, chapter i. "Thoughts on Missions."

liciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." What a picture of human wickedness! But it does not exceed in a single line, or in vivid coloring, the fearful reality which the inspired penman intended to portray.1 Every missionary who has lived and labored among the lower grades of pagans will bear testimony to its fidelity. Ages have not improved their moral condition. They are, if possible, worse than they were centuries ago. As a malignant disease grows worse as time advances, unless arrested; as a falling body increases in velocity as it descends, so do wicked men and seducers "wax worse and worse, deceiving and being deceived." Nothing but the blessed gospel can improve the moral and religious condition of the heathen world.

All that has been said by hasty travelers and superficial temporary residents in heathen lands about the happy and contented peasantry of those

<sup>&</sup>lt;sup>1</sup> Romans, chapter 1.; Ephesians v. 11, 12; Jeremiah xiv. 15.

lands is mere fiction. They are not happy. They are not contented. Why should they be? It is not in the nature of sin to make men happy. The heathen are great sinners. Besides, they suffer all the physical ills that afflict mankind, and that under circumstances which greatly enhance their miseries. They are without the consolations of hope, the solace of friendship, or the pleasures and joys of a pure and upright life. They feel the anxieties and cares, the burdens and sorrows, that distress our fallen race in all lands. The awful problems which have in all ages disturbed the mental rest of thoughtful men, "What am I?" "Whither am I going?" "If a man die, shall he live again?" press with fearful solemnity upon the dark and "Without God troubled mind of the heathen. and without hope in the world," they are exceedingly unhappy.

We may verify and illustrate the foregoing observations by facts gathered in heathen lands by Christian missionaries and others. The material for illustration is abundant and near at hand. We shall, however, select only such facts as bear directly upon the points indicated in

the above paragraphs, and such as illustrate especially the character of the different systems of heathen religions.

Heathenism in Asia.—This great division of the earth contains not only a majority of the human race, but also the greatest variety of its "Its teeming millions are crowded species. into immense cities, towns, and villages, where every form of human vice and misery festers and propagates with fearful malignity. Every crime in the catalogue of wrongdoing is practiced with professional skill, and pleasing names given to the most disgusting sins. The sanctions of religion are superadded as inducements to lust and violence. Where a warm climate inflames to fever heat the natural appetites and passions, oppression, wrong, and injustice are almost heathen virtues." The English government has done much to improve the material and social condition of India and other parts of Asia, but the land is still in spiritual darkness, is still heathen.

"The Hindoos are full of superstition, cruelty, deceit, and hate. The lower classes worship mere stocks and stones, their dead rela-

<sup>1&</sup>quot; Religious Condition of the World."-J. T. Gracey in "India."

tives, and many objects of grotesque shapes. One of the popular deities of India is Kali, a female Satan, the incarnation of cruelty and licentiousness. Her eyes are red, her eyebrows bloody, and streams of blood rush from her breast. She is dreaded by the natives because of her furious temper and revengeful spirit. She is worshiped with fear and trembling. The blood of a tiger will, it is believed, appease her for one hundred years; that of a reindeer, a lion, or a man, for one thousand years. She is the patron goddess of that horrible clan of professional murderers and highway robbers who have infested India for centuries—the Thugs. Their instruments of death are consecrated to her, and her victims immolated in her honor. Immense sums of money are annually expended in her worship. One writer estimates that not less than \$50,000 is every year spent on a single shrine in Calcutta!"1

The Golden Temple in Benares is filled with obscene idols. The Monkey Temple in that city contains hundreds of these disgusting creatures. "The Temple of Juggernaut is in Pûrî,

<sup>1</sup> J. T. Gracey.

and renders the whole district sacred in the eyes of the natives. They say the gods send down showers of sweet-scented flowers on the city where this temple stands. The very dust is pure gold, and all the surrounding country is holy ground." It is estimated that ten thousand peasants annually sacrifice their lives to the worship of this popular idol. Hundreds and thousands of dollars are spent by the wealthy at his shrine every year, some giving as much as \$25,000 at one time. The festivals dedicated to Juggernaut are attended by the most revolting scenes of licentiousness and debauchery. One writer says: "It is impossible to conceive of the blasphemy, lying, adultery, filthy talking, and nameless vices that prevail in this city; and the women are worse than the men."

Woman is degraded in India as she is in all heathen countries. Infanticide of female children is common. Dr. J. T. Gracey, in his little book "India" (1884), says: "The infanticide of female children, as reported by the government, reads like a romance 'set on fire of hell." In one village there were 104 boys and but one girl. "Child marriage" is another abomi-

nation of heathenism in India. "The census of India shows that in 1884 there were not less than 77,365 widows under ten years of age, 281,399 under fifteen years of age." "One-sixth of the female population of India, a few years ago, was estimated to be widows." The foregoing facts serve to indicate the condition of social and domestic life in India, and to illustrate the character of Oriental heathenism throughout the East generally. What has been said of India may be said of China, with some modification; also of Japan, Burmah, Siam, and other Eastern countries.

Heathenism in Africa.—Until a comparatively recent date little was known of the tribes in the interior of Africa. Baker, Speake, and Livingstone have added much to our knowledge of these wretched people, and furnished new proofs of the brutalizing effects of heathenism. "What is true of one tribe," says a recent writer, "may, with slight modifications, be asserted of all. The principles of justice, the rules of decency, the instincts of humanity, the ties of kindred, and bonds of friendship are trampled under foot. Theft, fraud, falsehood, deceit, duplicity,

injustice, and oppression are universal. Intemperance, licentiousness, gluttony, debauchery, murder, incest are as common as the habits of eating and sleeping. No man tells the truth when it is possible to invent a lie. Christianity in any form is utterly unknown." "There is no word in any of the barbarous dialects of Africa corresponding to our word 'love.' The nearest approach to it are expressions referring to animal instinct. There is no love, no friendship, no confidence, no intellectual im-Hatred, revenge, lust, and superprovement. stition are universally characteristic of paganism in Africa." These terrible words were written some thirty years ago by a Christian man (not a minister or missionary) who had spent more than three years among the natives in Central Africa.

Fetichism and devil worship are still the principal religions of the masses of African savages. Fetichism is the lowest form of human worship, and sinks into such stupid brutality as to be wholly unintelligible to foreigners, like the natural language of beasts. A fetich may be a piece of wood, a goat's horn, consecrated by the jug-

glers or priests, and is worn on the person under the delusion that it has the power to protect the wearer from harm and danger. Devil worship is just what the words mean—the worship of devils.

My space will not permit further details. I have furnished illustrations enough to show what heathenism is in its general character, and its demoralizing and degrading effects upon its devotees. It is the incarnation of all evil. It is one of the "works of the devil" which Christ came to destroy, and which he will most surely drive out of the world.

All the heathen are not thus brutalized. There are idolaters who are struggling after a better life than the debased masses around them, but they are without God and without hope in the world. Heathenism is all I have depicted it—the cruel, wicked enemy of all righteousness. Those therefore in heathen lands who are seeking to cultivate goodness and "follow after righteousness," are rare exceptions, to be found now and then, here and there. I remember talking to a man who was under a vow to remain in a cage for five years. He had spent three years

in his narrow prison. His hair and beard had not been cut during the three years, and his finger nails had grown until they looked like bird's claws. I asked him why he thus punished himself. His answer touched me. He seemed sincere, and spoke in a tone of voice that indicated deep feeling. He said: "That I may purge away my sins, and save my soul." I felt the pathos of his answer. Surely the mercy-loving Father of all looks with compassion upon these poor benighted children of sorrow! What Christian can think of them and not feel the depths of his soul moved with pity for them? God is merciful.

The Chinese are thoroughly heathen, though not as gross in their religious notions as some other heathen people. They are atheistic—having no religion—that is, no indigenous system of religious teaching. Buddhism was brought from India into China, and is the most popular religion in the empire. Taoism originated in China, but has been so modified and obscured by amalgation with Confucianism and Buddhism as to have lost its original form. There are Taoist priests and temples in all the provinces, but they

rank below the Confucianists and Buddhists in popular favor. Taoism is metaphysical non-sense.

The Chinese are very superstitious as a people, and the land is full of idols, but the most influential and universal form of belief in that vast empire is connected with ancestral worship. Confucianists, Buddhists, and Taoists all worship in the "ancestral hall," and at the tombs of their fathers. I believe that if the people of China were required to give up all their religious opinions and superstitions, the last they would surrender would be this ancient form of idolatry. They believe the air to be crowded with evil spirits. "They are in bondage all their lives through fear" of these malignant beings. They believe in the transmigration of Infanticide is fearfully common among all classes.

The foregoing is a brief and imperfect outline sketch of heathenism, the great sin of the world.

#### CHAPTER III.

# THE FOREIGN MISSIONARY.

## HIS QUALIFICATIONS.

- I. A Call to the Work.—There are two ways in which a man may be called to the work of a foreign missionary: First, by an inward prompting of the Holy Ghost; and secondly, by a providential ordering of circumstances.
- (1) The first foreign missionaries sent out by the Christian Church were selected by the Holy Ghost, who said to the authorities of the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." They were first called by the Holy Ghost; and when this fact was communicated to the members of the church, they "fasted and prayed, and laid their hands on them," thus recognizing and indorsing the call of the Holy Spirit; after which they sent them away. "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." (Acts xiii. 1-4.)

We have in this brief narrative the manner in which the first foreign missionaries were called and sent forth: (1) They were selected by the Holy Ghost; (2) they were ordained and commissioned by the Church. After the Church had ordained them by the laying on of hands, the Holy Ghost sent them out on their first great missionary journey.

St. Paul, in his letter to the Galatians (Gal. i. 15-17), says of his commission: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Neither did he go up to Jerusalem to consult those who were his seniors in the apostolic office, but went into Arabia. He was satisfied with the call of the Holy Ghost, and the indorsement of the church at Antioch, and, without seeking further authority, went forth to his great work as a missionary to the heathen. So also his companion, Barnabas.

(2) It is evident that the Holy Spirit will not call any man to a work for which he is not in some degree qualified. If therefore one claims to be called to the work of a foreign missionary, and yet evidently has not fitness for such a work, his claim must be discredited, and the Church should refuse to commission him. It is more reasonable to suppose that the applicant is mistaken in his claim to be called by the Holy Ghost, than that the Omniscient Spirit should call an utterly incompetent man to such a responsible and difficult work.

In addition, therefore, to the "inward prompting" of the Spirit, by which a man is persuaded that he is called to be a foreign missionary, there must be such evidence of personal fitness for the work as to satisfy the Church, through its representatives, that he is a proper person to be employed. Until the claim to be called by the Holy Spirit is thus indorsed by the Church, the call is not satisfactory. It is at least not imperative. We may be sure that the Holy Spirit will open the way to the discharge of any duty to which he calls a person. God never calls a man to do what he is unable to do, or what he ought not to do. If, therefore, a man is physically or mentally unable to discharge the functions of an office to which he imagines himself called,

he must be mistaken. In judging of the fitness of a candidate for the work of a foreign missionary, the committee of examination should make a thorough investigation of his qualifications for the work he proposes to undertake. If he is found wanting in any essential point, his claim to be called by the Holy Spirit must be a mistake. But if his personal qualifications show him well adapted to the work, then the call of the Holy Spirit is confirmed by the "outward circumstances" of the case, and he may be sent forth into the mission field to work.

Any young person who thinks of becoming a foreign missionary should make it a subject of earnest prayer and close self-examination. The question of ultimate fitness for the work will, however, be determined by the measure of his success in the field. No one can certainly forecast what results will attend his labors. This must be left to time and experience. So much the greater need therefore for divine guidance in the preliminary stages of the inquiry as to the foreign field.

II. Personal Character.—Among the qualifications which we may consider necessary to

success is a sound personal character. By this I mean the sum of all the qualities which go to make up the man, physically, mentally, morally, and socially. If in any of these he is materially deficient, the harmony of the whole character is more or less marred. If, for instance, he has a dull ear, or if he has an impediment in his speech, he will never learn to speak a foreign language with accuracy or fluency.

- 1. Common sense is a very important qualification. It is the balance wheel of all the other faculties—that by which all the mental movement is regulated.
- 2. A pure moral character is that upon which all the other qualities rest. Wanting this, the man is utterly unfit for the ministry, at home or abroad. If he could "speak with the tongues of men and of angels," and though he had the gift of prophecy, and could explain all mysteries, and yet was unsteady in moral character, he would be no better than "a sounding brass or a tinkling cymbal."
- III. The supreme and all essential qualification for missionary work is personal piety. If destitute of this, the candidate need claim no other

qualification; there is no place for him as a public teacher. He would be "a blind leader of the blind."

IV. The foreign missionary should be a prudent man. He will find himself "a stranger in a strange land," placed under new and trying circumstances. The people are strange. They speak a strange language. Their customs and manners are strange. They have strange views of life, of duty, of religion, of death and a future state. The missionary finds it difficult to adjust himself to his new relations. The acquisition of the language perplexes him. He is anxious to be at work among the people, and unless he has judicious advisers he is liable to make many mistakes in his first efforts to instruct the heathen-mistakes that may seriously embarrass him, and create prejudices that it will require years to overcome. In his intercourse with the unconverted natives the missionary should be very careful not to give unnecessary offense. He may do much harm by a single injudicious act. The heathen must receive and respect the missionary personally before they will receive his message.

Again, the relations of missionaries in the same field are very close, and unless they are free from a selfish desire for preëminence they will have heartburnings and strifes among themselves, greatly to the injury of the cause they wish to promote. Such things have happened.

The missionary will also need prudence to guide him in his organization and control of the native converts. The converts will naturally look to him for counsel and advice in temporal as well as in spiritual matters. Much will depend upon the advice he gives. He will have to correct the prejudices of ignorance and the bias of hoary superstitions which have for ages perhaps been held as sacred truths—superstitions inwoven with the mental, social, and domestic life of the people. To uproot these requires great prudence and tact. The converts unconsciously wish to put the new wine of the gospel into e old bottles of heathen customs, and see no incongruity in the mixture of truth and error it implies.

To disturb the social and domestic institutions of heathenism is to destroy the whole fabric of society, to revolutionize public sentiment, and to introduce into the daily life of the people a new system of living. Not only does this imply the destruction of the old fabric, but the erection of an entirely new structure. He must be "a master builder" who can wisely superintend such a work.

The opinion once prevailed in the churches at home that any good man who had a sound Christian experience was qualified to be a foreign missionary. This opinion rested on the belief that all the heathen needed was some one to tell them about the Saviour of the world; that they were simply ignorant of the gospel, and would gladly receive it when brought to them. The real difficulties of the work are now better understood, and the demand is for our most gifted and cultivated young men and women. The missionary has to contend with the most subtle systems of false religion and false philosophy, and must be wise if he wins the heathen to Christ.

V. The foreign missionary should be a diligent student of the Bible. Whatever else he may know as a scholar, wanting familiarity with the Word of God, he is radically deficient as a minister, especially as a missionary to the heathen.

The Bible is his chart, his guide, his standard in all matters of religious and moral teaching. He should therefore be able to support all his teaching by a "Thus saith the Lord." The gospel is marvelously adapted to "all sorts and conditions of men," in all countries and through all the ages. It is not so important to tell the people that they are sinners as it is to tell them what provision has been made for their salvation, and what they must do to be saved. They know they are sinners, and have invented many devices for getting rid of the consequences of sin. It is the missionary's privilege and duty to show unto them "a more excellent way"-not a new way only, but the true way through Jesus Christ; and "not another gospel," but "the gospel of the grace of God," which was preached by Christ and his apostles. The missionary must know the gospel in its letter and spirit if he would preach it in its fullness and power. He should therefore make it the study of his life. If he can read the Bible in the original languages, so much the better. This is not absolutely necessary, however. "The word of the Lord is not bound," or locked up in any

one language. It is divine truth, and therefore capable of expression in any and all the languages spoken by man.

VI. The foreign missionary should be a man of good education. That is, he should be well informed in all matters connected with his calling; practical rather than technical or speculative knowledge is what he needs. He cannot have too much learning, if it be of the right kind; but it is not necessary that he be an adept in speculative philosophy in order to teach men the way of salvation. If he labors among a people who have systems of religion and philosophy, he must make these a careful study, and he may need all the learning he possesses to meet and refute them. "The more excellent way," however, to refute error, is to teach the truth. If the missionary is sent to a barbarous people, he will have use for all his knowledge, theoretical and practical. He will have to teach everything that belongs to a decent grade of civilization: how to make clothes and how to wear them; how to cook food and how to eat it, how to build houses and how to live in them, etc.

The translation of the Scriptures and the

creation of a Christian literature require special qualifications, and a few persons in a mission station usually do this kind of work while the majority act as evangelists, school-teachers, physicians, etc.

VII. The foreign missionary should be a man of an amiable and Christlike spirit; a lover of his race, filled with an ardent desire for the salvation of the world; of a tender and sympathetie disposition, approachable and companionable. He must be able to mix with the people, as a good neighbor and a faithful friend. He must come into close contact with all classes, so far as he can. Like his divine Lord, he should be "a friend of publicans and sinners;" able to enter into the daily life, the sympathies, joys, sorrows, hopes, and fears of the multitudes around him.

He should be a man of great faith and much prayer. He will feel the need of constant communion with God, his Heavenly Father, as he never did while among his people at home. There is a feeling of loneliness, of separation, connected with a residence in a foreign land, which is sometimes very oppressive. The for-

eign mission field is no place for a gloomy pessimist. The promises of God's Word are very great, and furnish an unfailing source of comfort and encouragement to those who have grace to claim them. "Lo, I am with you alway, even unto the end of the world," said our Lord to his disciples just before his ascension, and this promise he has verified to his servants, the foreign missionaries, in a most remarkable manner. This personal presence of the divine Master secures success under all circumstances, even the most adverse. It gives courage, patience, hope, and assurance of ultimate success, and thus supports the lonely laborer in his field of toil, wherever it may be. If I have not materially misapprehended the subject, the call and qualifications necessary to fit one for successful labor in a foreign mission field are such as are required for successful labor in the home field, with such modifications as necessarily result from a difference of local circumstances. As a rule, the successful minister at home will make a useful and successful missionary if he goes abroad. The work is substantially the same in character and spirit. The successful minister in New York

would be a successful missionary in Calcutta or Peking, other things being equal. Eminent success results from eminent fitness in the agent. We find in the same field at home ministers who are successful, and by their side, under precisely the same local circumstances, some who are eminent failures. So it is in the foreign mission field. There was but one Paul, and one Peter in the early Church. There have been but few Judsons, Livingstones, Carys, and Duffs in modern times; but one Wesley and one Asbury. These were all men who had the genius of adaptation, and who worked with great zeal and energy, with much faith and much believing prayer.

All who are called to the work of the ministry, whether at home or abroad, have not the same gifts. The great Head of the Church, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

#### CHAPTER IV.

# THE MISSIONARY AT WORK.

#### STUDYING THE LANGUAGE.

The foreign missionary must learn to speak the language of the people among whom he proposes to labor. If he is sent to China, he must learn the Chinese language; if sent to Japan, he must learn the Japanese; and so of the native languages of all the nations and tribes of men to whom Christian missionaries are sent. An interpreter may be used in transacting secular business with the natives, and in official intercourse with the government, but the missionary must understand and speak the language of the common people. If he were as wise as Solomon, as zealous as St. Paul, and as holy as St. John, he could not work efficiently as a teacher of religious truth among a people whose language he did not understand. "The gift of tongues" has "ceased." The modern missionary is a common man, and must obey the common laws that govern other men. If he would (51)

reach the hearts and consciences of the people, he must approach them through their mother tongue—the language they use in daily intercourse with one another. Of course I do not forget the aid of the Holy Spirit in this, as in all other matters connected with Christian work, but we are not to expect such assistance as the apostles received on the day of Pentecost. "The Spirit helpeth our infirmities" so far as is necessary to the full exercise of our natural powers and acquirements, but no farther. Knowledge of languages comes through labor and study to the Christian missionary as it does to the secular student.

The foreign missionary must therefore work, and work hard, if he would acquire a knowledge of a strange heathen tongue, especially if he would learn to speak it with fluency and accuracy. As a rule, heathen languages have no structural affinities with the languages of the Christian world, and are so far the more difficult to acquire. Besides, a majority of the heathen tongues are rude and uncultivated, many of them barbarous, without even an alphabet.

Children learn to speak a foreign language

with comparative ease. In this fact lies a suggestion for the adult student struggling with the difficulties of a foreign tongue. Children are naturally imitative. Their senses are quick and responsive. Their ear catches readily an unfamiliar sound, and the instinct of imitation enables them to reproduce it with accuracy. Their attention is not diverted by an effort to associate the sounds of the new language with any in their own, and thus the memory retains the simple impression made upon the car. Hence confusion of thought is avoided—one of the chief difficulties which the adult student encounters.

A spoken language cannot be successfully acquired by the use of books alone. The student must mix with the people, and, like a child, learn to imitate, as nearly as possible, the sounds he hears the natives utter. He must catch the tone and emphasis as well as the pronunciation and idiom of the language. This can be acquired only by constant contact and familiar intercourse with the common people.

Where the people have a written language, the missionary will, of course, study that, and also

the literature it may contain, especially the religious literature of the language. I shall speak of this again. The great diversity of cultivated and uncultivated languages spoken by the non-Christian nations of the world renders it extremely difficult to suggest any specific methods of study applicable to all. The student must follow his own devices in dealing with the peculiar difficulties of each. He may profit by the experience and labors of older missionaries in the field, if there be such; and at this day he will find in almost every mission field "helps" to the study of the native languages, prepared by the pioneer missionaries. He will also find natives who are capable of aiding him in the acquisition of the local language. But, with all the "helps" he can secure, he will find it more or less difficult to learn to speak any foreign tongue like a native-indeed, such a command of a heathen language is seldom ever acquired. The most diligent and successful students are handicapped, to some extent, in the use of any foreign tongue.

These difficulties are not insurmountable, nor is a perfect command of a heathen language ab-

solutely necessary to usefulness as a missionary. He may teach religious truth by example, and with a limited vocabulary tell the story of our redemption. Some godly men and women have so "lived the gospel" among the heathen as to bring them to Christ, aided by the Holy Spirit's influence. One of the most useful missionaries I ever knew spoke the native language very imperfectly, yet the people seemed to get his meaning. Such cases are not common, but I do not mean to modify what I have said as to the importance of a good command of the native language. Other things being equal, the man who speaks the native language with the greatest clearness and force is best prepared to be a useful missionary.

One of the greatest difficulties attending the use of a heathen language in teaching religious truth is, that the language is as heathen as the people, and needs conversion as much as they before it can become a reliable vehicle of Christian truth, and therefore an instrument for conveying advanced religious thought. The people have not the ideas contained in the gospel, and have not therefore the words in their lan-

guage to express these ideas. The Christian missionary must not only learn the meaning of the words as the natives understand them, but he must teach them to attach a new meaning to all words and phrases used by him in teaching the truth he would convey to their minds. He will find no words in any heathen vocabulary that express precisely the Christian ideas of sin, of repentance, atonement, regeneration, or any of the peculiar doctrines of the Christian religion. All the words of a heathen language are associated with the abominations of heathenism, and are consequently polluted and unclean. Like a vessel that has long been used for unclean purposes, they need to be not only emptied of their foul contents, but cleansed and made fit for nobler uses.

Candidates for foreign mission work should be thoroughly tested, as far as circumstances will permit, concerning their aptitude for learning languages. If they have passed through a regular classical course in college, they will be able to judge, and so will the committee of examination, to some extent, at least, of their probable success in acquiring any form of human speech. With all, however, the supreme test is in the field at work. Men and women have been sent out to foreign mission fields to discover that they could not learn to speak the language. Such persons should not remain in the work after they are satisfied of their inability to acquire the language, but should ask permission to retire; for an infirmity of this kind cannot be cured. To remain would be a waste of time and money, and doom the person to a humiliating failure through life.

As the success of the missionary depends much upon his personal influence with the natives, nothing which facilitates his intercourse with them can be a matter of indifference. A ready and correct use of their native tongue is consequently one of the first conditions of success. A minister who mixes well with the people multiplies his influence and greatly enlarges the sphere of his usefulness. It is eminently so with the Christian missionary. He is a living practical exponent of the gospel he preaches, and the heathen will believe the message he brings to them in the measure they believed in him personally.

Having acquired some knowledge of the native language, the missionary will be able in a simple way to begin his work among the people. As to what he can do, that will depend upon the intellectual and social character of the people. If his work is among savages, he will need the most elementary methods in acquiring and using their rude speech. If among a semicivilized people, who have a written language and literature, he will of course employ them; distribute tracts, Bibles, and other literary aids and helps until he is able to preach to the people.

The preparatory period of a missionary's life in the field is very trying. He needs patience, meekness, courage, and perseverance. He needs to exercise patience, because for months he must be practically deaf and dumb in the midst of the people for whose spiritual welfare he has left country, kindred, and home. He will need to exercise meekness, that he may bear with cheerfulness the trial of inferiority. He will hear little children speaking the native language with fluency, while he is unable to ask for a piece of bread. He must have the courage to persevere

steadily while feeling his way slowly through great difficulties and discouragements. He will often feel like giving up the task as hopeless, but he will learn that God is with his servant as he toils and suffers amid the darkness and discouragements of heathenism.

# CHAPTER V.

### PREACHING TO THE HEATHEN.

"Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.)

The word "gospel" means "glad tidings," and it is the name given to the history of the life, labors, sufferings, death, resurrection, and ascension to heaven of our Lord, as recorded by the four evangelists, Matthew, Mark, Luke, and "Preaching" is the public proclamation of this inspired history. To preach the gospel is therefore publicly to teach its history, doctrines, commandments, and to enforce its precepts and duties. In its widest sense it includes all legitimate methods of religious instruction. Thus, Matthew says (R. V.), "Go ye therefore, and make disciples of all the nations," etc.; Mark says, (R. V.), "Go ye into all the world, and preach the gospel to the whole creation;" Luke says, (xxiv.47.) "That repentance and remission of sins should be preached in his name unto all the nations."

Preaching the gospel to the heathen includes all the means and agencies employed in their religious instruction, teaching by precept and example. Personal example is one of the first and most influential means of teaching. "Actions speak louder than words," and are more easily understood by the untutored savage, or ordinary heathen, than any form of oral instruction. A good life illustrates and enforces the Christian virtues as no other form of teaching can. The heathen are, as a rule, as ignorant of good morals as they are of religious truth, and must be taught, as children are taught, first the elementary truths of the gospel, such as the existence and unity of God. His attributes of wisdom, power, and goodness; his works of creation, providence, and grace, and the moral law as revealed in the Word of God; the creation of man in the image and likeness of God; Adam's fall, and the effects of his sin; man's redemption by Christ, and the conditions of final salvation.

These are the great themes of the gospel. They are elementary and essential in all sound religious teaching. There is but one system of divine truth, but "one Lord, one faith, one baptism." The foreign missionary must preach "the old, old story." He has no authority to abridge or modify it in any respect that affects its true significance. The last seal on the word of God forbids the addition or subtraction of a single word. (Rev. xxii. 18, 19.) "The subject of preaching is one of unchangeable truth, historical fact, gracious revelation, contained in the person of Christ as God." The methods through which these facts and truths are communicated to men are as varied as the needs, the circumstances, the culture of the nations among whom the missionaries labor, but the subjectmatter remains the same, "Christ crucified," "Jesus and the resurrection."

There is a place for every Christian in this great work. Those who cannot go to heathen lands themselves are called upon to send substitutes for the service. Money is not all that is needed—consecrated men and women (our sons and daughters) are the richest gifts we can bestow. As a matter of order and adaptation to the conditions of non-Christian peoples, some missionaries are trained and ordained to preach the gospel formally, but not all, for teaching is

preaching, and many laymen and women are doing a great work as teachers of the youth in heathen lands. Training and ordination are necessary for those who have the oversight and government of the Church, but any intelligent person who has a sound Christian experience may do much good as a teacher in mission schools and in private life. "Ye are my witnesses," says Christ to his disciples just before his ascension. All who know him as a personal Saviour can be witnesses for him, and thus, in a modified sense, "preach the gospel of the Son of God."

The public preaching of the missionary should be as simple and clear as possible, not a harangue about the mystery of life and death, but the plain, simple story of the life, ministry, sufferings, and death of Jesus Christ; of his resurrection from the dead, and his ascension to heaven, where he is now interceding for men.

The necessity for the gospel plan of salvation may be shown by a review of the actual moral condition of mankind, of the depravity and corruption of the human heart and life, ample evidence of which is near at hand, and to be seen on every side. The explanation of this deplorable state of things is found, so far as it can be explained, in the Bible. We have there an account of man's creation in the "image and likeness of God;" his innocence and happiness in the garden of Eden; his temptation and fall, and consequent sinful and unhappy state; also of God's love for him, and the gift of his only-begotten Son Jesus Christ, who became a man that he might teach all men what to believe and how to live. He also suffered and died that he might purchase eternal salvation for all who will believe on him and obey his holy and righteous commands.

One of the most successful missionaries I ever knew gives the following account of his method in teaching the Chinese. He says: "I find the familiar conversational style carried on in the midst of the congregation far better than the usual manner of making proclamation from the pulpit or platform. In this way I find out what the people know and what they do not know. The same questions are put again and again until a few truths are fairly lodged in the minds of some at least. When satisfied on this point, I proceed

to enforce these truths with all the power I can command. This preliminary part usually occupies most of the time, for it appears to me now, after many years of experience, how useless it is to harangue a miscellaneous crowd of ignorant persons who are totally unable to understand either my theme or the language I use. I might as well address them in Greek or Choctaw."

As to manner, every missionary has a manner of his own, if he has any individuality and any force as a preacher. Clearness of utterance, as far as he can command it, is essential to any degree of success either in conversation or public speaking. By clearness of utterance in this place I mean, not mere verbal clearness of speech, but distinct and intelligent arrangement of thought, stated in plain words, and illustrated by simple analogies drawn from nature and human experience. The illustrations, to be useful, must refer to familiar objects, and will therefore vary with the local circumstances of the people and their grade of intelligence. Our Lord's parables furnish a safe and helpful guide in the use of illustrations. "Nature speaks a various language to him who has an ear to hear."

I would further remark, in regard to the manner of preaching to the heathen, that the missionary should manifest the loving, earnest spirit of the Master. He should be patient, charitable, and sympathetic. In dealing with the superstitions of heathenism he should remember that the present generation have inherited these crude and cruel systems of false religion from their ancestors, and that they know no better. They have been taught to worship and fear their gods as the great powers that preside over and govern all forms and movements of nature. It is not wise to ridicule their acts of worship, or to denounce the worshiper as stupid and senseless because he "worships he knows not what." No one has taught him better. We have neglected him, left him to perish in his blindness and unbelief, and should not now insult him by sneering at his ignorance.

The missionary should appeal to his own experience as a Christian. He is "a witness for Christ," and as such is competent to testify what he has personally experienced. He may thus render more intelligible the doctrines of repentance, regeneration, faith, hope, love, and all the

blessed fruits of the Spirit. In order to do this he must realize the power of the gospel in his own heart. Such testimony adds a personal element to his preaching, and draws the hearer to him in sympathy. This is a delicate subject, and must be handled with care, lest the hearer misunderstand the preacher, and supposes that, in order to be a Christian, he must think and feel in all respects like the speaker; whereas he should be taught that the Bible is the only infallible standard of Christian character, and that the missionary's experience, in order to be genuine, must conform to this standard, and it is in this conformity that he realizes the truth of the gospel. This enables him to bear witness to the truth of Christ's teaching.

The missionary should preach a full salvation—that is, a salvation provided for all men, and that all men may be saved; that Christ will in no wise cast out, or reject any who come unto him. This great fact can save the worst of sinners from despair. The heathen need such assurance, for they are great sinners, and, being ignorant of any scheme of pardon, when deeply convicted of sin they naturally fall into despair.

A missionary in China says: "A man came to me in great distress of mind on account of his sins. He declared that he had been guilty of every sin which a man can commit, and proceeded to name a long list, and then said: 'Can Jesus Christ save me?' I answered: 'Yes, Christ can save you. He is ready and willing to save you now, if you will trust him.' He went away rejoicing, and has been a faithful and useful Christian up to this day. Several persons have been brought into the Church through his instrumentality."

# CHAPTER VI.

# ORGANIZING A NATIVE CHURCH.

In the preceding chapter I have spoken of the qualifications and work of a foreign missionary as an evangelist, pioneering his way in a new field, I shall now discuss the best methods of conserving the fruits of his labors. So soon as "two or three" converts are "gathered together" in the name of Christ, there is the nucleus of a church, and they should be baptized in the name of the Father, and of the Son, and of the Holy Ghost, and thus brought into the visible fellowship of the whole body of believers.

The "converts" may be "seekers of salvation," and not mature Christians, or even converted persons, but "catechumens," under instruction preparatory to admission into full Church fellowship. They should be most carefully instructed in the first principles of the Christian religion. The mere repetition of an orthodox creed is not enough; there must be a change of heart and life. This great change is

the work of the Holy Spirit, and is essential to salvation. Our Lord says most emphatically: "Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) The subject is too profound and subtle for analysis. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John iii. 8.) By this new birth we are made children of God, "and if children, then heirs... and joint-heirs with Christ." "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16, 17.)

The missionary cannot be too eareful in laying the foundations of the Church among the newly converted heathen. They are necessarily but imperfectly acquainted with the great scheme of redemption as revealed in the Scriptures, and need to be taught "the first principles of the oracles of God," as children are taught the letters of the alphabet.

As the number of believers increases they should be thus carefully trained and brought into the fellowship of the Church, after a public profession of their faith in Jesus Christ, and

a solemn promise to obey all the commandments of God's word. As to the form of Church government according to which the native converts are to be organized, that should be in harmony with the views of the Church or society under whose immediate control and support the foreign missionary labors.

The following brief history of the rise and development of the Christian Church is taken from Dr. W. Smith's "Dictionary of the Bible," and sets forth with sufficient clearness and fullness, for our present purpose, the origin and growth of the Church as described in the Gospels and Epistles, and furnishes therefore a scriptural guide to the foreign missionary in his work of organizing and training the native Church among the heathen:

"The word 'church' occurs only twice in the Gospels, each time in Matthew (Matt. xvi. 18, 'On this rock I will build my church;' xviii. 17, 'Tell it unto the church.') In every other case it is spoken of as the kingdom of heaven, and as the kingdom of God by St. Mark and St. Luke. St. John never uses the expression, 'kingdom of heaven,' and only once the 'kingdom of God.' In

the one Gospel of Matthew the Church is spoken of no less than thirty-six times as 'the kingdom.' From the Gospels we learn little in the way of detail as to the kingdom which was to be established. It was in the great forty days between the resurrection and the ascension that our Lord explained specifically to his apostles 'the things pertaining to the kingdom of God' (Acts i. 3)—that is, his future Church.

"The removal of Christ from the earth left his followers a shattered company, with no bond of external or internal cohesion, except the memory of the Master whom they had lost, and the recollection of his injunctions to unity and love, together with occasional glimpses of his presence which were vouchsafed them. They continued together, meeting for prayer and supplication, and waiting for Christ's promise of the Holy Ghost. They numbered in all some one hundred and forty persons—namely, the eleven, the faithful women, the Lord's mother, his brethren, and one hundred and twenty disciples. They had faith to believe that there was a work before them which they were about to be called to perform; and that they might be ready to do

it they filled up the number of the twelve by the appointment of Matthias 'to be a true witness,' with the eleven, 'of the resurrection.' The day of Pentecost is the birthday of the Christian Church."

At this point the history of the Church as recorded in the Acts of the Apostles begins, and from that day to the present time the Church has been in the world, growing and spreading among the nations. (Acts ii.) It is now the greatest moral power in the world, and is destined to subdue all nations to "the obedience of Christ."

As to forms of Church government and systems of polemical theology, we have nothing to say, except to repeat what we have already said in regard to forms of Church government—namely, that the native Church should be organized in harmony with the sentiments and polity of the Church or society under whose immediate control and support the missionary labors. It need not be in all cases an exact copy of the home Church. Local circumstances may require some modification of the Church polity to adapt it to the peculiar charac-

ter and habits of the native convert. As no specific form of Church government is laid down in the New Testament, such modifications may be made, provided they do not violate any principle inculcated in the teachings of Christ and his apostles, and are authorized by the home Churches or Boards having control of the missionaries in the field. As long as a Church or Board furnishes the funds for carrying on the work, so long the said Church or Board should have entire supervision of the work and control of the agents in the field. When a native church becomes self-supporting, and is sufficiently educated, it may then take full charge of its own affairs; but so long as it depends upon the home Church for support, so long it should submit to be governed by it.

As the number of converts continues to increase, the missionary becomes a pastor, and the functions of that sacred office must be discharged by him with all diligence and godly care. He should see that the native Christians become familiar with the teachings of God's Word. Let it be the "sincere milk of the word, that they may grow thereby." In order that they may

grow and develop into mature and useful Christians, it is necessary that "the word of God dwell in them richly in all wisdom;" that they hear it preached, expounded in Bible classes, explained in pastoral visitations, and be taught to use it as their daily guide and companion. There is no substitute for the Word of God in the religious education of the young, and especially for the religious training of the converts from heathenism to Christianity.

The whole of Christianity is comprehended under two heads—viz., Doctrine and Discipline—or (1) what we are to believe; and (2) what we are to do. The first is called doctrine; the second is called practice. The Word of God is the rule and standard of both doctrine and discipline; "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

The principal articles of faith, as revealed to us in holy Scripture, regard the nature of the Divine existence, and the person of Jesus Christ. For the original faith of the Christian Church the scriptures of the New Testament are certainly the only competent authority; and every succeeding testimony acquires weight and importance only in proportion as it harmonizes with them.

"The Christians of the primitive Church believed with their ancestors, the Jews, in the eternal unity of the Supreme Godhead, from whom, and dependent on whom, are all things that exist. They considered Christ Jesus as the image of the invisible God, as the firstborn of every creature, by whom are all things; by whose ministry the world with all it contains was created, and by whom the redemption and salvation of mankind were effected." (Dr. Gregory.)

"The Holy Ghost, proceeding from the Father and the Son," was believed to be "of one substance, majesty, and glory, with the Father and the Son, very and eternal God." This unity and coequality of the three persons in the Godhead was afterwards expressed by the word "Trinity."

The history of the divine mission of Jesus Christ as recorded in the Gospels—his incarnation, death, and resurrection-was of necessity regarded as an essential article of the faith of the primitive Church. The history of Christ's earthly life, his ministry, miracles, and all that the Holy Spirit has seen proper to record for our instruction and edification, were topics of apostolic preaching, as they are of all sound gospel preaching to-day: "Repentance toward God and faith in the Lord Jesus Christ," "Jesus and the resurrection," were the staple themes of the early Christian teachers. All these great doctrines of the Christian faith should be fully expounded by the missionary. They are essential to a correct apprehension of Christ and his work, and form the basis of the common faith of Christendom—the great essentials upon which all evangelical Christians agree. To these primary doctrines were added the belief in a general resurrection of the whole human race, and the distribution of eternal rewards and punishments, according to the respective deserts of each individual. "Upon these teachings of God's Word rests the whole moral obligation of the Christian system." The peculiar views of Christian doctrine and discipline which characterize the various denominations of Christendom will be, of course, inculcated by the missionary according as they are held by the denomination which he represents.

As to the administration of discipline in the Church we have no specific instructions, or but incidental examples, from which we infer that the morals of the gospel furnish the only authority and guide we have in such matters. Some discipline is absolutely necessary, "that all things may done decently and in order," but the "rules and regulations" governing Church membership must be fixed by each denomination or Church for itself. These rules and regulations may be arranged under three general heads, and should be conformed to the moral teachings of the New Testament in matter and spirit:

- I. Such as Forbid the Doing of Evil.—"Abstain from all appearance of evil." (1 Thess. v. 22.) "Abhor that which is evil; cleave to that which is good." (Rom. xii. 9.)
- II. Those Which Enjoin the Doing of Good.—
  "As we have opportunity, let us do good unto all
  men, especially unto them who are of the household of faith." (Gal. vi. 10.) "Be kindly af-

fectioned one to another with brotherly love; in honor preferring one another; . . . distributing to the necessity of saints; given to hospitality." (Rom. xii. 10–13.)

III. Those Which Enjoin the Use of the Means of Grace.—(1) Remember the sabbath day to keep it holy," etc. (Ex. xx. 8-11.) (2) "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me." (John v. 39.) "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. (2 Tim. iii. 16.) (3) Prayer, public and private our Saviour prayed much in secret. He says: "When thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. vi. 6.) "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let you requests be made known unto God." (Phil. iv. 6.) Family prayer: "As for me and my house, we will serve the Lord." (Josh. xxiv. 15.) (4) The Lord's Supper: "And he took bread, and gave thanks, and break it and gave unto them, saying, "This is my body which is given for you, this do in remembrance of me," etc. (Luke xxii. 19, 20.) (5) Attending upon the ministry of the word: "Not forsaking the assembling of yourselves together, as the manner of some is." (Heb. x. 25.)

The foregoing passages of Holy Scripture enjoin the observance of the principal duties of the Christian life. These duties should be discharged in love and charity. Love for those who are our brethren in the Lord, and charity for all men. The example of our Lord, his loving, meek, and patient spirit, furnishes a guide to all who would be his followers. Love is the law of the Christian life.

### CHAPTER VII.

#### A NATIVE MINISTRY.

THE great work of the Christian missionary is to plant and establish the Church of Jesus Christ in all heathen lands. The first care of our Lord was to select men whom he trained to be the future preachers of the gospel.

The apostles followed the example of the Master so far as circumstances permitted. Paul selected such men as Timothy and Titus, and trained them for the work of the ministry. The growth and success of the native church will depend chiefly upon the character of its membership. The missionary under whose labors the first converts are made will naturally have the selection of the early native helpers, and he should be extremely careful as to the men he selects. Their example will determine very materially the character of the future Church.

If we would have a holy and aggressive Church membership, we must have a devout and 6 (81) earnest ministry. And the same is true of the ministry. If we would have a pure and devout ministry, we must have a spiritual and active Church membership. "Like people, like priest."

The Christian ministry is the gift of Christ to his Church, and through the Church to the world. "When he ascended up on high, he led captivity captive, and gave gifts unto men." (Eph. iv. 8.) "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. iv. 11–13.)

"The gifts" bestowed consisted not of the offices, but of the officers, the men upon whom they were conferred—that is, endowed leaders and guides, under whose ministry and services the Church is edified and established,

"The evangelical ministry is essentially a ministry of the word; all other ministrations are subordinated to this; they are so many modes of speaking, of declaring the word of God. Christianity is a word, a thought of God, destined to become the thought of man." (Vinet.) The object of the Christian ministry is to proclaim this word to all mankind—to "preach the gospel to every creature."

Wherever the gospel is faithfully preached in any place, at home or in heathen lands, believers are raised up, and a native ministry called and commissioned to carry on the work. The history of the Church shows that this is the divine order: first the missionary, then the native church, and then a native Christian ministry.

In modern times, and according to modern methods of missionary work, the foreign missionary selects the native converts whom he regards as best qualified to be lay helpers, and trains them as prospective candidates for the ministry. In this way a native ministry is raised up in the native church.

The first question to be answered in regard to a native who desires to become a preacher is: Has he been truly regenerated? is he a sincere and earnest Christian? If this cannot be answered affirmatively, no further questions need be asked. If satisfied as to his Christian character, then we may seek to ascertain whether he is called of God to the work of the ministry. There are those in almost every mission field who would join themselves to the priesthood for a piece of bread. They see that the missionary is supported by the Church at home, and the more ignorant naturally infer that the ministry is merely an occupation—a job for which the preacher receives a money compensation. They want the compensation. That is all.

If the missionary is satisfied as to the Christian character of the candidate, he then looks to his fitness as a religious teacher. He inquires into his motives, and applies the usual tests by which the question of a special divine call to the ministry is determined. Of course such an investigation should be adapted to the personal character, grade of intelligence, natural gifts, and the demands of the special field in which the candidate proposes to work.

Having passed a satisfactory examination as to his general aptitude for the work of an evangelist, the candidate is placed under special

<sup>&</sup>lt;sup>1</sup>See Chapter III.

training. His training must be conducted in such manner as to fit him to labor among his own people, and if he has special gifts which may be utilized in his field of labor, these should not be overlooked or neglected, but cultivated. Some persons excel in one department of Christian work and some in other departments.

As to the general training, we can only suggest an outline. The heathen present a great variety of character and condition intellectually, morally, socially, from the coarse savage and rude barbarian to the cultivated and polished Chinese and Hindoo. The native preacher, like the foreign missionary, should be able to adapt himself to the peculiar circumstances and character of the people among whom his lot is cast. A great diversity in the training of men suited to the different fields of missionary labor is therefore not only expedient but necessary.

1. The Churches of Christendom cannot send out men enough to occupy all the destitute places in the vast heathen world, and even if they could do so, and plant a missionary in every hamlet and village, the object of the Churches—to evangelize the heathen—would not, could

not, be accomplished by such agency. A native ministry must do the work. The foreigner cannot enter into the sympathies of the people as a native. The fact that he is a foreigner remains to his prejudice, and effectually excludes him from the inner sanctuary of social and domestic life.  $\Lambda$  few converts may be made by the foreign teacher, but no general movement of the masses can take place until these native converts appropriate the gospel to themselves and feel its divine power in their own lives. Then they will become active in working for the salvation of their countrymen. As long as they regard Christianity as the foreigners' religion and not their own, so long the gospel will have but little influence with the people generally, but when natives who have felt its power recommend it to their countrymen, and when their changed lives bear witness to its saving efficacy, then Christianity takes root in the native soil and becomes a living force. It is thus the Church is planted among the heathen.

2. If a native ministry is a necessity, we may ask: How is such a ministry to be obtained? That it is an essential factor in effective mission-

ary operations is generally, if not universally, admitted by experienced workers in foreign fields. Some difference of opinion exists as to the character and amount of training which the native ministry ought to receive. Ought they to pass through a systematic course of training? or, ought they to be simply such of the converts as show themselves best qualified for the work, with the elementary training they have received?

Some converts who have received no special training for evangelistic work have nevertheless rendered valuable service in their sphere as earnest, active Christians. Some native evangelists, especially in the early days of modern missionary effort, have been eloquent and successful preachers, who had no special educational advantages or professional training. But this does not prove that they would not have been more useful if well educated, and there, as here, some special training should be given the evangelist whenever practicable. The true policy is to use all available agencies in missionary work. All the converts should be encouraged to do what they can to bring in their heathen relatives and friends.

In rude and barbarous fields the missionary will adapt his methods to the intellectual and moral condition of the people. Among the more civilized tribes and nations he will follow the same rule--adapt his methods to the character and condition of the people for whom and with whom he labors. So in regard to the native ministry. The preparation of the agents who are employed as preachers of the gospel should fit them for their special work. The adaptation of means to the ends to be accomplished is a general rule to be observed throughout the whole scheme of missionary operations. Leaving the application of this general rule to the discretion and judgment of those who have the training of native candidates for the ministry, we pass on to notice other questions connected with this subject.

1. In any system of training for the ministry, the Bible should be first and last, not only as a text-book, but as the supreme authority in all matters of faith and practice. The student should be taught to reverence it as divine—the infallible word of the living God—inspired by the Holy Ghost. "Holy men of God spake as

they were moved by the Holy Ghost." (2 Pet. i. 21.) "All Scripture is given by inspiration of God." (2 Tim. iii. 16.) In this blessed book God speaks to us, and we should listen to its teachings as if we heard his voice from heaven. It is not superstition which teaches us to reverence the Bible as divine, but the dictate of sound reason. The student should study it systematically, and read it devotionally. It should be his daily companion.

- 2. The students under training for the ministry should be instructed in the laws of interpretation, and also of translation; so that they may be able to "search the Scriptures" systematically and intelligently. They should be taught the use of commentaries and practical expository works, such especially as show the unity and harmony of the different parts of Holy Scripture. Jesus Christ is the center of the whole Christian system. In him all prophecy and promise meet, and he is the alpha and omega of divine revelation.
- 3. Instruction in Church history should form a part of any curriculum intended as a course of theological or ecclesiastical training for the min-

istry. The history of the Church is not only interesting and instructive as a part of the history of mankind, but it is specially important as showing how God, in his divine providence, has taken care of his Church, and how it has grown and developed under the most adverse circumstances. The world, the flesh, and the devil, the confederate forces of all evil, have persecuted the people of God in all ages, but in vain. Like the burning bush in Horeb, they have been in the midst of the fire, yet not consumed.

4. Instruction in the composition and delivery of sermons should not be overlooked. Texts may be given out, and the students required to prepare sermons upon them. The student ought also to be instructed in the preparation of tracts—a most efficient agency in the propagation of religious truth. All this, of course, will he more or less modified by the intelligence and culture of the people, or the want of it. The preacher should be, however, better educated than the people. He should be able to read and write, though they may be able to do neither. As a teacher and leader, he ought to

be much in advance of his people. If he is not, his usefulness will be extremely limited.

- 5. Hymnology and vocal music ought to be carefully taught in all attempts to educate men for the ministry. "The songs of Zion" are not only an important part of religious worship, but they are a most efficient vehicle for the transmission of religious knowledge. The common people get their theology from the hymns they sing as much as from the sermons they hear.
- 6. Our Lord taught his disciples how to pray, and gave them that beautiful and comprehensive model of all prayers, which we know as the "Lord's Prayer." He warned his disciples against the false ideas the heathen have of prayer. They use "vain repetitions," thinking they "shall be heard for their much speaking." He also warned his disciples against the manner of the hypocrites, who "love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men." The native converts should be taught to repeat the Lord's Prayer as often as they pray, and to follow our Lord's advice concerning the manner of

prayer, recorded by Matthew and Luke. (Matt. vi. 9; Luke xi. 2.)

The missionary having charge of candidates for the ministry will instruct them as to the nature and importance of prayer, of private or personal prayer, of social and family prayer, and of public prayer. The successful minister of the gospel, whether in Christian or heathen lands, is a man of prayer, much earnest, believing prayer. Our Saviour was often in prayer during the days of his earthly ministry, sometimes spending whole nights in prayer. The minister who "prevails with God" prevails also with men.

The functions of the pastorate naturally grow out of the labors of the evangelists, foreign and native. The existence of a native pastorate implies a native membership, organized churches, and an advanced state of missionary work. To discuss this would carry me beyond the prescribed limits of this little book. I shall therefore omit the subject, and leave the matter to be supervised and arranged according to the peculiar views on Church polity held by each denominational representative.

## CHAPTER VIII.

SELE-SUPPORT OF NATIVE CHURCHES.

That native churches should become self-supporting as soon as they are able to bear the necessary expenses, and are sufficiently educated in Christian doctrine and ecclesiastical polity, to regulate their own affairs successfully, does not admit of question. It is in this way only that a native church can be developed and become a living and self-propagating agency.  $\Lambda$  church dependent for support on foreign funds, and under foreign control, cannot command the entire respect or confidence of the native population; it will always be looked upon with suspicion, as mercenary in character, and alien in its sympathies. Especially will the native ministry who receive the means of support from foreign boards be likely to suffer from this popular prejudice. The people will say: "You eat the foreigner's bread, and of course you preach the foreigner's doctrine."

The gospel plan for the support of the minis(93)

try is set forth by St. Paul in his first Epistle to the Corinthian church (1 Cor. ix. 13, 14): "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." This is in harmony with the Saviour's command to the twelve apostles when he sent them out to preach: "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." (Matt. x. 9, 10.) The same instructions were given to the seventy. (Luke x. 7.) It is evident that the early converts to Christianity were expected to meet all the necessary expenses of their religious services, to care for the poor among them, to send means to assist poor Christians in other places, and to carry the gospel into the "regions beyond." (Gregory.)

The expenses of a native evangelist or pastor among his own people ought not to be relatively very great. He should live as the common people live, in a plain, simple way, so as to avoid

the implication of preaching for "filthy lucre." Besides, the native ministry should be in intimate social and religious sympathy with all whom they serve in the gospel. This cannot be if they are supported by a foreign agency, even if the amount of money they receive is not above the wages of a common laborer. The heathen will always associate them with "mercenary hirelings," and their influence will be greatly embarrassed, if not destroyed. If the native preacher lives as the people among whom he labors live, his support will not be a burden to even a small community of native Christians. A little selfdenial on the part of the membership of a small church will serve to furnish a reasonable support to the native pastor or preacher. In many cases two or more congregations can unite in the support of a common pastor. The Methodist Church has demonstrated the practicability of carrying on a great evangelical and pastoral ministry by means of its unique system of itinerancy, with a small financial income. How far this system may be adapted to foreign missionary work depends upon the peculiar character and circumstances of the people. Among savages and rude barbarians it would probably require some modification. The principle of self-support is not materially affected, however, by the different methods of missionary labor pursued by the various Churches of Protestant Christendom; all must come at last to the same condition of self-reliance, and consequently of self-support, if the world is ever converted to Christ.

Converts from heathenism should be taught in the beginning that Christianity is a benevolent religion, and that they are expected to contribute according to their ability for the cause of Christ. As the Son of God gave himself for us, so we should give ourselves and all our substance to him. A mistaken policy, practiced by some kind-hearted missionaries, has had the effect to make paupers rather than earnest and useful Christians of their converts. Not only was the gospel given to them free, but pecuniary aid also furnished, thus increasing their native greed for money. "The grace of Christian liberality" was not inculcated in them, and "they became a community of religious mendicants," says one who had the misfortune to be stationed near

where such a church existed. The proper method therefore is, or seems to be to "employ only suitable men to preach the gospel to their heathen countrymen, and as soon as a number of converts are received into Church fellowship to require them to contribute according to their ability for the support of the gospel in their midst, and for "carrying it into the regions beyond." Teach them that "it is more blessed to give than to receive;" and that as they "have freely received, so they should freely give;" that as the blessed gospel has been given to them, so they should give it to others who have it not.

It should not be forgotten in this connection that idolatry is a costly institution. The building of heathen temples in India, China, and Japan far surpasses in expensiveness the building of churches in Christian lands. There are temples in China that cost hundreds of thousands of dollars; and the daily service, burning of incense, offerings at popular shrines, and the support of the priesthood, thousands of dollars more. Idolatry is everywhere more or less expensive. It is estimated by a venerable missionary who has spent many years in China that the Chinese spend annually

not less than \$250,000,000 in ancestral worship alone. Add to this vast sum the millions spent in support of minor superstitions, and you will have some idea of the expensiveness of idolatry in China. The Japanese and Hindoos are not behind the Chinese relatively in the costliness of their temples and expensiveness of their worship. The mass of contributors and worshipers are poor people, who support out of their meager incomes this enormous system of oppression and spiritual tyranny. Giving for the support of religious institutions is not, therefore, a new idea with the heathen. They are taught everywhere to give. Why should they then think it strange or a hardship when they become Christians that they are asked to contribute a reasonable amount for the support of the gospel? Where they are properly taught as to their duty they do not complain.

The self-support of Christian churches is not an experiment; all Christendom proves that it is not only feasible but absolutely necessary to the life and prosperity of any and all church organizations. Native self-supporting churches are to be found in nearly all modern mission fields, and they are everywhere growing and prospering. In many instances they are rapidly becoming missionary in spirit, and are sending out agents into the heathen communities around them, thus not only supporting themselves, but bearing the glad tidings of the gospel to their heathen countrymen.

The great want of our Churches at home and in our foreign mission fields is deep, earnest, enthusiastic piety, a profound love for Christ and for the souls of men. Where this exists in a native church there will be expansive enterprise, a genuine missionary enthusiasm will characterize the individual lives of its ministry and membership, and that church will grow and develop into a living and aggressive force, extending its operations into the surrounding regions. To such a community of believers no duty involved in selfsupport will seem a burden, but a blessed privilege. All the subordinate institutions of the Church will be cheerfully and amply supported, the children will be educated and trained in the ways of righteousness, and what was once a moral wilderness will become as "the garden of the Lord," will "rejoice and blossom as the rose."

It is not expected that every native church will become self-supporting as soon as organized; indeed, it is not expected that they should do so in any case until sufficiently prepared for it. This will require time, patience, and perseverance. During this period of preparation the foreign missionary must remain in charge. It will also be necessary to furnish some pecuniary assistance, for, as a rule, the first converts are from the poorer classes and not able to contribute much. They are likewise ignorant, and not able to intelligently manage the affairs of a church. The presence and aid of the missionary is therefore necessary, at least for a time.

The building of chapels increases very greatly the expenses of self-support; but the congregations can meet in private houses, or rent rooms in most places at small cost, in which they can worship until able to build small churches or chapels. The building of churches comes after the congregation has grown strong enough to bear the expense without feeling that it is a burden.

The importance of the subject I have been discussing cannot easily be overstated. Self-

support is absolutely necessary in order to the ultimate success of any effort to plant Christianity in a heathen soil. Therefore the sooner the converts gathered into Church fellowship can be induced to undertake self-support the better for the future of the church.

It does not come within the sphere of my present design to discuss details of methods or plans of work. This belongs to the mission-aries in the field. The number of self-supporting stations has greatly increased in all the mission stations of the world within the last quarter of a century. These churches are, as a consequence, becoming active agents in spreading the gospel in other places, and thus making it self-propagating.

## CHAPTER IX.

## Mission Schools.

St. Paul says, in speaking of the religious training which the Jews received under the Mosaic dispensation, "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ." (Gal. iii. 23, 24.)

Gross ignorance characterizes all forms and grades of heathenism, from the negro fetichism of Africa to the metaphysical speculations of Buddhism. All are without the knowledge of the true God as revealed in his word, and all therefore need instruction, not only in secular matters, but especially in "the things of God." They are to be made Christians, or "children of God by faith in Christ Jesus," not by any process of secular education. "Believe on the Lord Jesus Christ, and thou shalt be saved," is the language of Holy Scripture. But "how shall they believe on him of whom they have (102)

not heard? and how shall they hear without a preacher?" "So then faith cometh by hearing, and hearing by the word of God." (Rom. x. 14, 17.) "Go ye therefore," says the Saviour, in the great commission, and "teach all nations . . . teaching them to observe all things whatsoever I have commanded you." (Matt. xviii. 19, 20.)

The great agency ordained by Christ for the carrying out of his last command is preaching the gospel. Next to the oral proclamation of the gospel is teaching. Preaching and teaching are used in the great commission as synonymous: to preach is to teach, and to teach is to preach. Among the methods employed in teaching is the common school, where the children and young people are educated. Christendom is full of schools, from the kindergarten to the wellequipped university in which the whole circle of human science is taught. In China, Japan, India, and other semicivilized lands the common school is almost the only educational institution in existence. The teachers in these schools exert a great influence over their pu-

<sup>&</sup>lt;sup>1</sup>See chapter on preaching to the heathen.

pils, and consequently over the whole native population. They are the conservators of the popular and traditional superstitions of the country, and the expounders of etiquette and morals. They are the intellectual rulers and social guides of the people.

The missionaries, seeing the use made of these schools, and the great influence which they exerted over the masses of the common people, wisely adopted a similar method of instruction, and established day schools in all their fields of labor, where it was at all practicable. They have thus utilized one of the most powerful native agencies in the evangelization of the heathen. The day schools are among the first means employed by the missionaries to open work in a new field. Through them the poor are approached, their children gathered in and instructed; and by and by the parents, seeing the benefit their children derive from the school, are conciliated, and finally become converts. The school thus often forms the nucleus of a station and the beginning of a church. Such is the use made of the "mission school." We do not mean that all is due to the influence of the

schools. Other means and agencies are employed in conjunction with them, but in the beginning of mission work in a new field the day school has been, and is, a most efficient agency.

An adult heathen, in order to become a Christian, must surrender all his religious opinions, superstitions, and prejudices, and submit to be accounted an alien and an outcast among his own people. He must discard all the religious teachings of his ancestors as false and wicked, and suffer all manner of reproach and obloquy for Christ's sake. In some places one who becomes a Christian is declared to be dead, and funeral services are performed for him as if actually deceased. His relatives seize his property and distribute it among themselves. The common courtesies of life are denied him, and to kill him is considered justifiable homicide. It is no wonder, therefore, that an adult heathen is slow to become a professed Christian.

The children and young people have no such difficulties to encounter in receiving Christian truth, and they are therefore the hope of the missionaries for the future conversion of the heathen world. And herein lies the usefulness of

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mission schools. They train the young and plastic minds of the children in the knowledge of God's Word, and thus prepare them to understand and accept the gospel before they are brought fully under the demoralizing influence of heathenism. The seeds of religious truth are in this way sown in the virgin soil of childhood, and will never entirely perish. The teaching in the schools should be so arranged as to begin with the first principles of Christianity, and lead on step by step through a regular course of primary instruction.

Bible history, and especially Bible biography, interests children, and furnishes the material for moral and religious instruction. The revelation of God's character as a Being of infinite compassion, the Maker and Governor of all things, illustrated as it is in the beautiful and sublime life and ministry of our Lord, presents a striking contrast to the gloomy and malignant creatures of the imagination which the heathen worship. There is nothing beautiful or lovely in all the pantheon of heathenism, no god of pity, no god of love. There is nothing pleasing in the forms of worship. All is a horrible drama

of sin, suffering, despair, and death. There is no joy in life, or solace in affliction known to the poor, deluded devotees of any false religion.

The advantages of day schools as a part of the working machinery of our foreign missions may be thus summarized:

- 1. They furnish the best means of approach to the children and young people of the heathen families. It is the only door, in many places, that stands ajar, through which the missionary may hope to enter the homes of the heathen. As long as the homes remain pagan and inaccessible to missionary agents, so long little can be done for the conversion of the masses.
- 2. Day schools furnish a field for usefulness for the women employed in our missions. So soon as they are able to speak the native language with any degree of ease and accuracy they can do efficient missionary work. The schools furnish also an audience for the preachers, both foreign and native.
- 3. They also form a center around which may be gathered the first converts in a new station, and thus supply a nucleus for the organization of a church at an early day.

4. In the day school the pupils are brought into immediate personal contact with the missionaries, and thus have the advantage of Christian example. It is worth a great deal to have such an object lesson as a cultivated Christian man or woman to illustrate by example the teachings of the gospel.

As to the best manner of conducting a day school, I need not speak. That must depend upon the character of the people, their grade of intelligence, their local circumstances, and the good judgment of the missionary. Besides, it does not come within the scope of this little volume to discuss the details of missionary work, except in its preliminary stages.

Boarding schools for boys and girls have been used for training the children of native Christians, and with success. Also theological schools have been established in the older missions for the training of young men for the ministry. Schools and colleges of a higher grade have been erected, where the natural sciences are taught in connection with a limited classical course. Sunday schools, industrial schools, training schools, infant schools, have all been employed

more or less in our foreign missions, and with different degrees of success.

Whatever be the character of the school, whether day school, boarding school, primary or advanced, one thing is imperative, that without which no school can legitimately be recognized as a mission school: its main object must be to teach the Bible, not merely as a text-book in the school, but as the curriculum, the sum and substance of all teaching. Unless the school operate directly as an evangelical agency, auxiliary to the great end of all religious teaching, it has no legitimate place in mission work. If the pupils in any school are not brought to Christ, at least some of them, that school is a failure as a missionary agency. Mission schools, as a rule, have done much good. Their work abides.

As to the character of the teachers employed in mission schools, that must depend on circumstances. They should, if possible, be Christians; but this cannot always be, especially in the opening of new stations. The missionary's good sense is the only guide in this and many other matters connected with the details of mission work.

The introduction of women's missionary societies as an organized force has added a new and most efficient element to the evangelical agencies for the conversion of the world. The Christian women of the Church had, from the beginning, been the friends of foreign missions, and had contributed their share of means and personal labors to the great enterprise, but without formal recognition, until within the last few Now they appear in the field of common missionary effort as a most important factor. Their success has been marvelous. Their skill in the management of their affairs has surprised even themselves, especially in the businesslike manner in which they have conducted their financial interests. Hundreds of thousands of dollars have been collected and disbursed by them, and thousands of heathen women and children have been taught under the influence of the gospel by their instrumentality. They are well organized, and all their agents are active and efficient.

The women have given special prominence in their methods of work to mission schools, and in this department they have been very successful. They have given personal and immediate supervision to their day schools, and thus developed this agency to its utmost capacity.

All that I have said in regard to the qualifications of missionaries and their methods of work applies equally to the Woman's Board and its agents.

## CHAPTER X.

## A NATIVE CHRISTIAN LITERATURE.

THE Bible is the fountain of all Christian literature. From this source the "waters of life" have been distributed to the thirsty lands of earth. The wilderness and the solitary place have been made glad for them, and the desert has been made to blossom as the rose. It shall blossom still more abundantly, and rejoice even with joy and singing. (Isa. xxxv. 1, 2.)

1. In any attempt to create a Christian literature for a people being redeemed from heathenism the first thing to be done is to give them the Word of God. If they have a written language of their own, the work is comparatively easy: simply to translate the Scriptures into their native tongue. If the people have no written language, the task is much more difficult. The missionary must reduce the barbarous jargon of the savage to a written form, as Elliot did the rude Indian dialects of the North, and then teach the natives how to use it. What-

ever be the character and condition of the people, whether savage or semicivilized, among whom the missionary labors, they must sooner or later have the Bible in their mother tongue. The missionary should therefore understand the principles of translation, and be able to render the Word of God faithfully and fully into the native language of the people. If he has a critical knowledge of the original languages in which the sacred Scriptures were given, so much the better; but if limited to his own language and the speech of the natives, he must do the best he can to give them the Word of God. "The word of the Lord is not bound," but has "free course" everywhere among the nations, and may be translated into any language or dialect spoken on earth. There is no ignorance so gross that it cannot be dissipated, and no moral darkness so dense that it cannot be dispelled by the light of divine truth.

2. Next to a standard edition of the Bible, good commentaries, and other expository works are needed to aid the student to understand the teaching of God's Word. These may be translations of books adapted to the purpose. Com-

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mentaries on the historical parts of the Bible are specially useful. They show the unity of the Old and New Testaments, and thus reveal the harmony of divine revelation. A careful exposition of the prophetical books of the Old Testament is exceedingly valuable, as showing the intimate connection between the two dispensations, and the oneness of God's purpose in revelation. The New Testament is a sequel to the Old Testament, and neither of them is intelligible without the other.

- 3. Scriptural biography furnishes an interesting department of Christian literature, and illustrates God's method of dealing with individual men, communities, and nations. It is a commentary on divine providence, and an "object lesson" of much value to the converted heathen. To them example is more intelligible than precept. Besides the narrative style, which characterizes biography, is more attractive to the young and ignorant than the more formal didactic method of instruction.
- 4. "The life of our Lord," as recorded by the four evangelists, occupies the first place in Christian biography. Jesus Christ stands alone

in his unique grandeur, simple and sublime, not to be classed with men, and yet he was the Man of All the Race, "the Son of Man," and "the Son of God." "This Supreme Man was born to no rank and trained in no school, held himself aloof from none, and did not shrink from the touch of the sinful, sought no fame, and seemed content to strew his words on the vanishing winds." (Storrs.) The native Christians in all our Missions should be taught that the highest type of Christian character is that which approaches most nearly in spirit and temper, that of our divine Lord and Saviour. To be like Jesus is to be a Christian.

- 5. Church history, or the history of Christianity in the world, what it has done for the nations of the earth, its trials and triumphs. In this department may be included books and tracts on the institutions of the Church, baptism, and the Lord's Supper, prayer, worship, etc.
- 6. Works on the evidences of Christianity are very important as furnishing the proofs upon which the Christian rests his faith in the Bible as the Word of God. Such books may or may not be controversial, as circumstances require.

As a rule, the best way to destroy error is to establish the truth.

- 7. Idolatry is the great sin of the heathen world, and must be destroyed by the light of the gospel. The Christian religion is intended for the whole world, and claims the right to guide the thoughts and the lives of all men in all nations and through all the ages. "A true religion must be a universal religion." Christianity must therefore, as the only true religion, be absolutely intolerant and exclude all other systems as false. The missionary must therefore be prepared to make good this claim of his religion. There is only one God-"One Lord, one faith, one baptism." All the false gods of heathenism must be scourged out of the temple of the world, and Jesus Christ enshrined "Lord over all, blessed forever."
- 8. A sound Christian literature is a growth, and not merely a manufacture. Good books may be made in any quantity; but if not needed, or if unsuited to the exigencies of the times, they are useless. Books, tracts, periodicals, etc., will come into existence as they are needed, and will be adapted to the ends for which they

were called forth. The literature of a Mission should contain books and tracts suited to the use of native preachers, and also for the native members of the Church.

In conclusion I would suggest that the children should be furnished with a good supply of Sunday school literature, and that such literature be translations of our admirable International Lessons, where circumstances will permit their use. In this way a community of religious sentiment will be established between the churches at home and the native churches in our foreign mission fields.

I am aware that what I have said in regard to a native Christian literature implies some considerable advancement in mission work, especially where there is no native literature; but the missionaries in the field must plan for the future. They are enlarging the foundations of the Christian Church, and must adjust their plans to the glorious promises of God's Word, and not to the limited area of present success. The Church is a living organism, a growth, and should have ample room for expansion. Its "field is the world," and no scheme of mis-

sion work that does not contemplate the universal triumph of the gospel is comprehensive enough to be evangelical. "The World for Christ" is the missionary's motto; it should be the watchword of every Christian, at home and abroad. Christ has redeemed the world by his sufferings and death, has purchased it with his precious blood, and has therefore a right to claim it as his own.

# CHAPTER XI.

### MEDICAL MISSIONS.

Medical missions have the highest authority for their existence as a part of the evangelical agencies ordained for the conversion of the world. The Lord Jesus Christ, when speaking of his mission as the Messiah, says: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke iv. 18, 19; Isa. lxi. 1-3.)

We see, in the history of his blessed ministry, how the Saviour understood the terms of his great commission: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. iv. 23.)

When Jesus sent out the twelve disciples to
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"the lost sheep of the house of Israel," he said unto them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matt. x. 7, 8.) So also, when the seventy were sent out, the same command was repeated: "Heal the sick."

The gospel has a mission to the whole man, soul, body, and spirit, because the whole man has been redeemed by the sufferings and death of Christ, and is thus brought under the dispensation of grace. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" The minister of the gospel carries the word of life to the soul of the lost sinner, by which he is converted and saved; the medical missionary carries the healing remedies by which his afflicted body may be cured and the untold sufferings which disease inflicts removed. They are both ministers of God's grace. Their services are imperative in foreign missionary work.

The barbarous and semicivilized nations are as ignorant of the causes and cure of disease as

they are of the nature of sin and "the way of salvation." They attribute all forms of sickness and disease to the agency of evil spirits, or to causes equally absurd. The planets are supposed to exert a malign influence over the souls and bodies of men, and to cooperate with "the elements" in producing all manner of disturbances in nature, such as earthquakes, pestilence, etc. The gods are charged with much of the miseries that afflict mankind, especially bodily ills and misfortunes. Wizards, witches, and demons play a prominent part in the superstitions of the lower grades of barbarians. The "medicine man" is a principal figure among the North American Indians and among the wild tribes of Africa. Semicivilized nations also believe in the presence and agency of evil spirits and malignant demons in all the affairs of human life. In China, India, Burmah, and Japan the people are "in bondage through fear" of the devil and his angels all their lives. According to their ignorance, the heavens above and the earth beneath are crowded with gods, ghosts, goblins, sprites, and

<sup>&</sup>lt;sup>1</sup>See Chapter II.

millions of nameless beings, who exert their superhuman powers in tormenting, in various ways, the unfortunate sons of men. Among the evil spirits may be the ghosts of dead relatives, a father, a mother, a brother, who are offended because of some apparent neglect or mistake in performing the funeral rites.

Such are some of the superstitions prevalent among the people in regard to the causes of disease. The native doctors and the priests are responsible for these gross absurdities. They are ignorant themselves of diseases and the proper remedies for their removal, and, instead of confessing their ignorance, they resort to all manner of trickery and imposture to deceive the people.

Some examples of professional ignorance among the doctors in heathen countries may illustrate the need for medical missions. I quote from "Medical Missions," by Dr. John Lowe:

"The Chinese have a very extensive medical literature, but no works on anatomy or physiology. The kind of teaching imparted may be gathered from the following description of the pulse in its relation to disease: 'There are three

pulses in each wrist. A man's strongest pulse is in his left wrist, a woman's in her right. In a man the pulse that lies nearest the hand is stronger than those that lie above; in a woman just the opposite is true. In the left hand are located the pulses showing the diseases of the heart, the liver, and the kidneys; while the right-hand pulses indicate the diseases of the lungs, the spleen, and other organs.'

"In another Chinese book, considered a great authority on the nature of disease, we are informed that the elements which compose the human body are fire, earth, iron, water, and wood. So long as the equilibrium of these is maintained people enjoy health, but as soon as one predominates sickness ensues. All diseases, therefore, are but the disturbance of this equilibrium, and the art of healing consists in restoring the balance."

The medical education necessary to fit one for entrance into the profession "is to procure a pair of spectacles with large bone rims, some grasses and herbs, an assortment of spiders, and a few venomous snakes, which are placed in bottles in his shop window." The larger the rims of his spectacles, and the cooler his impudence and self-assurance, the more likely he is to become famous as a doctor and to enjoy a reasonable income. Here is one of his never-failing prescription, "cures all incurable diseases, and operates instantly under all circumstances:" Powdered snakes, 2 parts; wasps and their nests, 1 part; centipeds, 6 parts; scorpions, 4 parts; toads, 20 parts. These ingredients are to be ground thoroughly, mixed with honey, and made into pills; two to be taken four times a day.

"In case of debility and bodily weakness tigers' bones are reduced to powder, made into pills, and administered frequently to the patient." This remedy is explained in a simple way. The strongest animal is the tiger, and, when properly administered as a medicine, the strength of the animal is imparted to the patient. "It is a powerful tonic, and works wonders." The Chinese doctors divide diseases and remedies into two classes, hot and cold. If there is too much heat in the body, they use purgatives; if too much cold, they employ hot medicines, such as pepper, spice, etc. Drug stores are common in China, Japan, India, and other semicivilized

countries. They usually display a variety of simple medicines, such as gums and minerals. These are put up in small packages, each containing one dose, with instructions how to use them. If the doctor or druggist happens not to have the particular drug wanted, he writes the name of the medicine on a piece of paper, rolls it into a pill, and gives it to the patient. The one is as efficacious as the other. Perhaps the paper is to be preferred as less harmful.

Astrology and pathology are strangely mixed in the practice of medicine by the Chinese and the Hindoos. Jupiter rules over the liver, Saturn over the stomach, Mars over the heart, Venus over the lungs, and Mercury over the kidneys.

If the causes and nature of diseases are unknown, the properties of medicines and their use are still less, if possible, understood by heathen doctors. They attribute wonderful virtues to inert substances, such as dragon's teeth, fossil bones of tigers, pearls, deer's horns, ginseng, etc. If such ignorance exists among so enlightened a people as the Chinese, what must the practice of medicine be in savage and barbarous

countries! Better a thousand times let nature alone to work out cures in her own way.

The moral influence of the medical missions upon the heathen communities where competent physicians and surgeons are employed is very great, especially in pioneer mission work. The skill of an educated Christian doctor must seem to the ignorant natives little less than miraculous. Sickness brings sorrow and suffering, and is always associated with the thought of death. No station, however exalted, is exempt; kings and great ones suffer and die like the homeless beggars on the streets. We never feel more helpless than in the presence of death, and naturally turn to God, as the Lord of life and death, for help. The doctor is called in first, in case of sickness, that he may, if possible, arrest the disease. If his remedies fail, then the minister is sent for to aid the dying patient to fix his thoughts on God and eternity. A minister of the gospel may never have been in the house before. In days of health and prosperity, when all was well, his presence was not desired; but now that sorrow has come and death draws near, even the most thoughtless become serious. The minister and the doctor are seen side by side in the chamber of death, and their gentle ministries cease not until the last quivering pulse of hope expires. It is thus that the Christian minister and the Christian physician join to alleviate and soothe the anguish and sorrow of the stricken home.

If sickness and death always bring sorrow to the Christian home, what must it be in a heathen household; and if the skill of the physician avails to heal the patient, how grateful the feelings with which he is regarded by the friends! If this be so with us, with what feelings must a heathen look upon the benevolent stranger who heals him, or some one of his family, "without money and without price." There is no shorter way to a sinner's heart than through his bodily sufferings, through hunger, cold, thirst, and pain. What does it profit a man who is suffering for food and raiment, and for daily bread, to say unto him, "Depart in peace, be ye warmed and filled; notwithstanding ye give him not those things which are needful to the body." (Jas. ii. 16.) Will a starving man listen patiently to a sermon when he is dying for bread,

be the sermon ever so eloquent? Feed him first, and then preach to him. If sick, heal him, and then offer him the "bread of life."

The object of the medical missionary, like that of all other persons engaged in mission work, is the salvation of souls. He is primarily an evangelist, and all his professional labors ought to be directed to this one object. He should be able to minister to the soul as well as to the body; to pray with and counsel the person whose bodily affliction he is laboring to remove, and to point the sufferer to the Great Physician of souls, who can heal all his diseases. The medical missionary ought, therefore, to be a man of much prayer and great faith, full of sympathy and the love of Christ.

Hospitals and dispensaries constitute a part of the necessary outfit in all well-equipped mission stations. They have become a very efficient agency in mission work. Their history is their best defense.

## CHAPTER XII.

A SHORT ARGUMENT FOR FOREIGN MISSIONS.

### WHY SHOULD WE ADVOCATE FOREIGN MISSIONS?

- 1. Because our Lord, just before his ascension to his mediatorial throne, said to his disciples, and through them to the Church in all ages: "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15; Matt. xxviii. 19.) This command is absolute and imperative. There is no higher authority in the universe. To refuse or neglect to obey it is disloyalty and rebellion.
- 2. Because Christ by his sufferings and death has redeemed all men, Jews and Gentiles, Greeks and barbarians, bond and free. Now if he died for all men, then he died for the heathen, and they have therefore a right to the benefits of his death and mediation. If this be so, are we not depriving them of their blood-bought inheritance by withholding from them the blessed gospel? They are our neighbors, our

brothers, and can we without great guilt leave them to perish in their sins?

- 3. Because we have received the gospel as a trust, and the condition on which we have received it, and by which we are to retain it, is that we give it to others who have it not. Have we done this? Our ancestors were pagans; and had no foreign missionary ever visited them, we should be in the darkness and desolation of paganism to-day. We have "freely received," so we should "freely give." We owe all the benefits and blessings of our Christian civilization to the transforming and elevating influence of the gospel. It is the only hope of the world.
- 4. Because the gospel is the only means of salvation. We are saved by faith in the Lord Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." It is the object of foreign missions to make the name of Jesus Christ and his salvation known to the heathen nations of the world by which they may be saved.
- 5. Because the gospel elevates woman in the social and domestic relations of life, and thus

cultivates social purity in the home and exalts and refines general society. The wife and mother are raised from mere slaves and drudges to equal rights and privileges with man, and thus become his companions.

- 6. Because the gospel solves the problem of life and death, of right and wrong, opens the gates of immortality to man's hope, and sheds its radiance on the portals of the tomb; it fills his troubled soul with peace and joy.
- 7. Because foreign missions have greatly enlarged the field of general knowledge through the intelligent observations, and labors of missionaries, especially in the departments of geography, philology, ethnology, natural history, etc. Missionaries have been the pioneers in opening up vast fields of wealth to the enterprise of Christian nations, by which the commerce and trade of the world have been greatly increased.<sup>1</sup>
- 8. Because the Church at home is dependent upon the missionary spirit for its existence and efficiency. If the Church were to lapse into its former indifference to the heathen, the Dark Ages, with all the gloom and spiritual death,

<sup>1</sup> See Chapter I., "Great Commission."

anarchy and wretchedness, which characterized that unhappy period of the world's history, would return upon us with tenfold intensity.

The Church must subdue the world to the obedience of the gospel, or the world will destroy the Church, atheism will become universal, and a night of solid darkness and hopeless despair will settle down upon the nations. There can be no compromise in this matter.

Thank God! this gloomy picture will never be realized. Christ has all power in heaven and earth, and he is with his people. He has conquered death and hell, and now reigns Lord of all.

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. xiv. 11.)

Jesus shall reign where'er the sun Does his successive journeys run; His kingdom stretch from shore to shore, Till moons shall wax and wane no more.



